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regarding the value of the LXX and the Vulgate. Inspired by the encyclical of Pope Leo XIII., November 18, 1893, as he acknowledges, he has made a useful addition to the exegetical literature of this difficult little book.—IRA M. PRICE.

*The Books of Chronicles.* Cambridge Series. By W. E. Barnes, D.D. (New York: The Macmillan Co., 1899; pp. xxxvi + 303; \$1.) The author occupies a conservatively critical position. He holds the generally received opinion that *Chronicles-Ezra-Nehemiah* formed originally a single work. He gives it, however, a very early date, contemporary with Nehemiah, ascribing the passages indicating a date from 300 to 250 B. C. to later editorial additions. In common with the more sober criticism of *Chronicles*, which has prevailed of late, this work recognizes the employment of many sources other than the canonical books. It is questionable if David's census can be included, however. And probably no distinction should be made between the series of prophetic histories and the books of the *Chronicles* of the kings of Israel and Judah.

Dr. Barnes unhesitatingly describes the chronicler as rather a religious commentator than a historian. He shows the inaccuracy of certain narratives and the hyperbolical character of others. The Levitical records he considers very uncertain and often anachronistic. At the same time, the historical basis of the records is sought with all fairness. A general view of the historicity of the *Chronicles* is afforded by a more detailed examination of five typical narratives: the victories of Abijah, Asa, and Jehoshaphat; the contest of Uzziah with the priests; the repentance of Manasseh. It is held that all are founded in fact.

A rigid criticism might consider that Dr. Barnes has sometimes been too concessive, and that some of his conjectures have a tendency to be "harmonistic," e. g., in the price of the threshing-floor. But in general the work, while sympathetic, is judicial; and, in spite of its limited compass, is the most satisfactory commentary on *Chronicles* yet published in English.—THEO. G. SOARES.

*The Hebrew Tragedy.* By Colonel C. R. Conder, R.E., LL.D., D.C.L. (Edinburgh and London: William Blackwood & Sons, 1900; pp. 206; 3s.) A rapid outline sketch of the course of Israel's history, with plenty of color, is what is attempted in this little volume. The panorama reaches from Abraham the Sheik swinging across the "broad gray" Euphrates with "his blue-gowned princess" to the

"terrible wandering Jew" who comes back each year to Calvary to hear a voice which bids him journey on. The story is as thrilling as ever, and the way it is told should interest a larger audience in the biblical history. An interesting feature in the narrative is the view that Buddhism had its part in the babel of voices that in Palestine and Syria preceded the advent of Jesus (p. 144). Of course, Colonel Conder has his fling at biblical criticism.—*Historical Geography of the Holy Land* (in the "Bible Class Primers"). By S. R. Macphail, M.A. With forty-two illustrations. (Edinburgh: T. & T. Clark; New York: Scribner; pp. 188; \$0.20.) This little book is a praiseworthy attempt at putting the geographical facts of Palestine in relation to its history. It is not very successful, however, because the author is not an expert in the details of biblical science. His archæology trips, e. g., "the Hyksos can be traced by monumental testimony to Elam;" Mizraim is "the two mazors." His history and chronology slip, e. g., Jerusalem was destroyed in 577 B. C. (p. 98); Ashurbanipal took it in 650 B. C. (p. 99); Sennacherib's army was exterminated "when it lay before Jerusalem" (p. 77); Scripture and Sennacherib "exactly agree" as to the amount of Hezekiah's tribute (p. 78); the Phœnicians called their country *Chna* (p. 66); the Philistines "in any case were a Phœnician people" (p. 60). A strange statement about the Siloam inscription describing the completion of a tunnel "2580 years previously" occurs on p. 102. The book should be revised by a competent scholar before another edition appears. Apart from these weaknesses it will prove serviceable to many students.—*The Divine Discipline of Israel*. An Address and three Lectures on the Growth of Ideas in the Old Testament. By G. Buchanan Gray, M.A., of Mansfield College, Oxford. (London: Adam & Charles Black, 1900; pp. 128; \$0.75.) It is with the growth of ethical ideas in Israel that Mr. Gray is primarily concerned. In his first address he argues that "the reconstruction of Israel's history has increased rather than diminished the evidence for a divine discipline of Israel." He traces the religious history of Israel, as modern criticism has worked it out, from monolatry, or the worship of one god conjoined with the belief in many gods, to monotheism, and holds that the latter was triumphantly naturalized in Israel by the prophets at a time when it lay along the line of greatest resistance, and also when failure to accept it would have wrought moral disaster in the nation. The process is explicable, it would seem, only on the hypothesis of a special divine discipline. Mr. Gray would explain the divine choice or permission of a stage of

monolatry in Israel by noting how it intensified the holding to one God, and thus made the succeeding monotheism all the more quick and powerful. The three lectures on the growth of moral ideas in the Old Testament select for exposition three elements: (1) the morality of Jehovah, especially in its relation to human conduct; (2) individual responsibility and ideals of human conduct; and (3) the deepening of the motive of conduct. The history of these three elements is followed through the literature of the Old Testament, and a growth is indicated, the culmination of which is found in the person and work of Jesus. The discussion is sometimes too brief to be altogether satisfactory, but, as method and results are along right lines, one can only hope that the author will enlarge his little book into a history of the Old Testament ethics.—*The Bible for Home Reading*. Edited with comments and reflections for the use of Jewish parents and children. By C. G. Montefiore. First part, to the second visit of Nehemiah to Jerusalem, third edition; second part, containing selections from the wisdom literature, the Prophets, and the Psalter, together with extracts from the Apocrypha. (London: Macmillan & Co., Ltd.; New York: The Macmillan Co., 1899; pp. xviii + 624; xxvii + 799; \$2.25 a volume.) Can the modern critical view of the Old Testament furnish a Bible which can be domesticated, which parents and children can read with edification? Mr. Montefiore believes that it can, and has made a practical venture in that direction with these two beautifully printed volumes. They are intended for Jewish children, and this fact will limit the range of their usefulness, for the author is not at all backward in emphasizing his belief. His use of the term "Bible" is explicable by this—he does not include the New Testament, for which he has no such high regard as Christians are wont to have. His method is, in beginning with Abraham's history, to print a paragraph of the Scripture in large type and to follow with reflections or comments, critical, expository, or moral and religious, in smaller type. Sometimes these comments occupy a few lines, sometimes several pages. A vast deal of admirable scholarship has gone into the book and is put in a simple, popular way. The author's ideals are high, his spirit sympathetic, his admonitions full of pith and sense. His point of view permits him freely to criticise the form and spirit of the Old Testament writings, and the imperfect morality of Israel, in the various stages of its history, frequently falls under his condemnation. As to the success of his effort, as the author says in his admirably frank preface to Part I, "time must decide." We cannot but sympathize with him both in his

recognition of the need for a Bible for the home, in the reading of which the new learning shall make its contribution, and also in his own scholarly attempt to meet the need. We also trust, with him, that "a child whose religious training is based on" the author's "*Bible for Home Reading* will learn to love the Bible with a love at once emotional and intelligent."—G. S. GOODSPED.

*The Magna Charta of the Kingdom.* By George F. Genung, D.D. (Philadelphia: American Baptist Publication Society, 1900; pp. vi + 164; \$0.60.) The purpose of this volume is to "indicate the underlying unity which binds together the various precepts of the Sermon on the Mount, and the fundamental relation of its teaching to all Christian ethics." This purpose the author accomplishes by showing that the sermon is not a "code or digest of specific commands," to be enforced by a central and external power upon human society, whose reconstitution is thus to be accomplished. It is, rather, the setting forth of ideal truth which will produce in humanity, whose eyes are opened to it, unrest and striving until its lofty spirit is fully apprehended and realized in life. In this way the difficulties into which a purely literal interpretation of many of the specific statements of the sermon (as those touching the oath and self-defense) has led, are avoided. It becomes a statement of the "morality which is the world's savor and light;" no longer an impracticable dream, but absolutely necessary to the production of a perfect humanity. While the details of interpretation where indicated are sometimes open to unfavorable criticism, and the section titles do not always adequately describe or suggest the content of the section, the treatment is stimulating and suggestive, and the book will well repay careful reading by all who desire a just perspective of our Lord's teaching in his great discourse.—

*The Epistle of Paul the Apostle to the Philippians.* Explained by C. R. D. Biggs, B.D. (London: Methuen & Co., 1900; pp. 190; 1s. 6d.) This volume is one of a series of expositions of the books of Scripture entitled the "Churchman's Bible," which, within the limits indicated by this title, are similar in purpose and method to the *Expositor's Bible*. The present volume is the result of an independent, careful, and sympathetic study of the text, and furnishes in compact form a most readable and a suggestive interpretation of the epistle. As the initial volume of the series it admirably fulfils its design of aiding the general reader in the practical and devotional study of Scripture.—H. T. DEWOLFE.